

THE PLYMOUTH PILOT.

"THE BLESSINGS OF GOVERNMENT, LIKE THE DEWS OF HEAVEN, SHOULD BE SHOWERED ALIKE UPON THE RICH AND THE POOR."—JACKSON.

A Family Newspaper: devoted to Politics, Literature, Science, Agriculture, Foreign and Domestic News.

Volume 1.

Plymouth, Marshall County, Indiana, Wednesday, Sept. 24, 1851.

Number 36.

THE PLYMOUTH PILOT.

Is published every Wednesday, by
JOHN Q. HOWELL.
At Plymouth, Marshall County Indiana.

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with promptness, and in the best possible manner.

BOOKS, CIRCULARS, HANDBILLS, PAMPHLETS, CARDS, AND POSTERS, Printed on the most accommodating terms, and in a style not to be surpassed by any other establishment in Northern Indiana.
DEEDS, SUMMONS, EXECUTIONS, MORTGAGES, SUBPOENAS, BLANK NOTES, and all kinds of JUSTICES' and CONSTABLES' BLANKS, are kept constantly on hand at this office, or printed to order.

THE CUBAN EXPEDITION.—One of the rumors that have reached us in connection with this disastrous expedition is, that when it sailed from New Orleans, the intention was to proceed to Puerto Principe; but that on arriving at Key West, Lopez found there a letter from a well known speculator of Havana, with whom he had before had some correspondence, informing him falsely that the Vuelta de Abajo and Pinar del Rio were in full revolt, and that he would accordingly do well to go there with his forces. This advice he decided to follow, not suspecting its treachery, and so fell into a snare set for him by Cocha. It is well known that he had hardly embarked at Bahia Honda before he found himself surrounded by Spanish forces in numbers far superior to those usually kept in that district, and that they could not have been sent from Havana after the news of his arrival had been sent there. He had landed at 11 P. M., finding the village deserted and the very next morning had to fight a large Spanish force. The inference, of course, is, that he was expected, and that due preparations had been made for his destruction. If this be the fact, the invaders were, from the beginning outwitted by their enemies quite as much as they were deserted and left alone by their friends.—*N. Y. Tribune.*

Improvement in Thimbles and scissors.—Mr. Charles Marsden, of London, has taken out a patent for an improvement in thimbles and scissors, which is worthy of attention. He makes his thimbles ventilating, so as to permit the free escape perspiration. There is a metal lining within the large cylinder of the thimble, and this is perforated and attached by metal points to the outside one; this allows the perspiration to pass up out of the thimble.
In cutting with scissors, it is necessary, in order to keep the cutting edge in contact, to give them a side twist, which not only inflicts an injury on the fingers but precludes the use of them with both hands. One of the bowl arms, with a vertical projecting arm which presses on the other arm, gives a permanent side pressure to the blades, ensuring proper contact of the cutting edge without effort of the user; this also ensures a good cutting edge from end to end of the blades.

The man who beat out his wife's brains with a bar of soft soap, was at the last advice, bound over, to the world's fair.



POETRY.

SHE HAS GONE.

A tribute to the Memory of Mary Jane Metcalf.
She has gone—can it be the dark grave has closed o'er her?
And hid that fair form and sweet face from our view?
Can it be that on earth we no more shall behold her?
Ah, sad is the thought! but alas! 'tis too true.
She has gone—and her parents are weeping in sadness;
Their once happy home is now shaded with gloom;
For the smile that to them was the sunshine of gladness,
Has fled—and she sleeps in the cold silent tomb.
She has gone—with what anguish those words will be spoken!
Her name will be breathed with full many a sigh!
O! why are the heart's tenderest ties ever broken?
And earth's fairest flowers doomed the soonest to die?

Yet rest thee, sweet babe, why should we deplore thee?
Though blighted by death in thy beauty and bloom;
Thou art freed from the trials that life placed before thee,
And naught can disturb thy repose in the tomb.
CONSTANCE.
Sept. 16, 1851.

Communication.

ON THE MIND.

MR. EDITOR:—
In No. 34, of your paper is another article on the above subject, by "An Indian." He manifests at the onset a great amount of reluctance that such a controversy has been commenced; "he did not expect his first article would be assailed." He no doubt thought as thousands of others do, that the doctrine of "Inherent Immortality" has been so long preached and believed, that no person would dare to bring this doctrine in question, there are however some who have looked at the other side of the picture, and have become convinced, that man does not possess such a thing as an "immortal soul." The "Indianian" charges me with bringing this controversy about, we will let the reader judge of this. And he says he has "concluded to give me a little exercise in what appears to be my favorite element," perhaps by so doing he may give himself something to do.

By way of commencing upon this subject the "Indianian," takes some notice of our argument in connection with the mechanical laws. He tried to throw down, but did not propose anything in lieu thereof, and to our mind he has made a total failure, he is perplexed to know our "whereabouts." If he will look again at our first article, he will find that we said "it was not abstractedly material, but being produced by material agents it was not immaterial." Now we think this is plain and needs no comment. He says "All matter does not possess intelligence, therefore intelligence is not an essential property of matter," &c. We do not say that all matter does produce intelligence, but we here say that there was not anything created in vain, and therefore these organs being placed in man are put there for some purpose, and we insist that it must necessarily follow that these organs that are found located in man have each their several offices or functions to perform, for instance a man cannot see with his ears, nor hear with his eyes, but vice versa. Now if it so be that the physical organization has nothing to do in producing the mind, will the "Indianian," tell us how it happens that some men are idiots, and in every case of idiocy it is found that the organs are not fully developed. Also in the case of insanity, the physical organs become diseased or deranged, and do not perform their functions, consequently insanity ensues, and as soon as medical treatment is brought to bear upon them, and get the organs cleansed, and brought back to their original healthy state, we see that the mind is right again, with this agree all eminent physicians. If it so be that the mind is not dependent upon the organs for its developments, it certainly would continue uninterrupted notwithstanding the diseased state of the body or organs. We also see in old age the same manifestations, the organization becomes shattered by disease, &c. and we see the man is not capable of performing the mental labors, which he could when his organs were in full vigor. Now there is no mistaking these things, for there is probably none of us but have seen more or less of these fully proved. Without stopping to notice all the arguments of my opponent, we will proceed at once to

the question at issue, or subject in debate, to wit: "Man's natural immortality." The reason we do not notice more of his argument now is this: if it is a fact that man is naturally immortal, it must follow as a matter of course that his positions are correct, and my arguments must fall to the ground, and vice versa. The "Indianian" has marched up to the Bible to prove the affirmative of this question, and with all due reverence for that Book of Books, we follow him there, and examine some passages, in relation to the point at issue, and afterwards notice the proofs which he has proposed.

"And God said let us make man in our own image, after our likeness," &c.—Gen. 1: 26. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. 2: 7. "The Spirit of God hath made me, and the breath of the Almighty hath given me life."—Job 33: 4. Here are declarations showing how man was made and what his component parts were, and we here are emphatically told that man was made of the dust, and when so made he is called a man; now mark the language, "and breathed into his nostrils the breath of life, and man became a living soul," not a living soul made and put in the man, but this man made of the dust, when alive was called a living soul. I would here remark that the Bible is declared to be a Revelation, therefore, it is undoubtedly to be read and understood as other books, if we would spare ourselves of great perplexities in seeming contradictions, which are occasioned by undertaking to spiritualize plain positive declarations, trying to make them mean something different from what appears on the surface, or depriving words of their primary significance, it is true there are figures and metaphors made use of, but there is no difficulty in ascertaining them. It would seem strange if the Great Creator could not tell in plain language what he wished to communicate to mankind, we do not see any necessity for departing from the word itself to hear what the creature man may say in contradiction to what God has said. "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die—dying thou shalt die."—Gen. 2: 17. "And the serpent said unto the woman, Ye shall not surely die."—Gen. 3: 4. "And unto Adam he said because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, thou shalt not eat of it, cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—Gen. 3: 17-19. If the "breath of life" was the immortality, then every beast, fowl, and creeping thing have it. "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beasts, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life."—Gen. 7: 21, 22. "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other, yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."—Ecc. 3: 19, 20. "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: So man lieth down, and riseth not, till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me: If a man die shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee; thou shalt have a desire to the work of thy hand."—Job 14: 10-15 inclusive. From the foregoing declarations we learn that so far as the creation and death of man and beasts there is no difference; but man has the promise of a resurrection from the dead which the beasts have not.

We will now notice some of the texts referred to by "An Indianian." "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 146: 4. "An Indianian" undertakes to set this evidence aside, by as we think a very futile argument; there is nothing said in the declaration that warrants any such conclusion as he proposed, there is no distinction made, but of mankind in general. "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Also their love, and

their hatred, and their envy, is now perished, &c.—Ecc. 9: 5, 6. He undertakes to set this testimony aside by the same means, we leave this for the readers to determine whether they will take his constructions or believe the declarations as they stand. Next he uses the word "perish," about this word we will not differ much, if he has given his understanding of the term, for he says "These expressions will show that the word perish sometimes refers to the rendering of a thing useless," &c. We reply to this that the primary signification of that word must always mean the destruction or rendering useless. We have not room in one article to notice particularly every proposition made by "An Indianian." In reference to Paul having a "desire to depart," &c.—Phil. 1: 23 and Cor. 2: 5, 8. We will for answer to the above texts give one to show when Paul expected to receive his reward, &c. "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—2d Tim. 4: 7, 8. What day is here referred to? Ans. When all the righteous are to receive their rewards. It clearly shows that he did not expect his reward until the second coming of the Son of God. "We shall not all sleep; but we shall be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. 15: 51, 52. "For the Lord, himself, shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—Thes. 4: 16, 17. We think the foregoing ought to be satisfactory to any candid person. He speaks of Abraham, Isaac, and Jacob, and says "Therefore these though they had long been in their graves were living." Now according to his argument these men did not die; but he says they are in their graves and that they are "living." He has located them, we can know where they are; the absurdity of such an idea must appear forcibly to every one. Now if this is correct there will be no dead to be resurrected, but simply to call the living from their graves. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, &c.—Rev. 20: 13. Here it will be noticed that all spoken of were dead. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in Paradise."—Luke 23: 42, 43. In Whiting's translation it stands thus: "Verily I say unto thee to-day, &c. The first thing to be noticed is the thief's prayer, the punctuation all will admit, was not any part of the work of inspiration, and we find that changing the comma after to-day, as it is in Whiting's translation and some others. The sense is changed, the literal import of the word seems to be this: "Verily I say unto thee to-day," that is I say to you to-day, that when I come in my kingdom "you shall be with me in Paradise." And we find that this view harmonizes with other declarations, for three days after this transaction Jesus declares to Mary that he had not yet ascended, &c. "And fear not them which can kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both body and soul in hell."—Mark 10: 28. We remark that it is impossible for a man to kill the soul (or mind) if he does not interrupt the organization of the man; but when the natural laws which govern the physical organization are violated so as to produce death and cause the decomposition of the organization, it is manifest that, that which was produced by the organization when living, will by natural laws cease. And further, man cannot hinder man from again having life; but God can destroy both body and soul, after he (man) comes in possession of his second life, by a "second death." "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."—Rev. 21: 8. "And I saw under the altar the souls of them that were slain, &c.—Rev. 6: 9. It is clear that John looked down the stream of time and saw the persecution that would follow.

"An Indianian" says "If the soul does not exist and know after the body is dead, what did the Revelator see," &c. Previously he says, "Our doctrine is, that the mind is immaterial." Will the Indianian locate an immaterial soul, and tell us where it is, for the primary signification of immaterial, is not anything. Now in the name of common sense how can you represent that which does not

exist. We now go to the questions proposed by "An Indianian."

1st. "Will both the righteous and the wicked be resurrected?"

Ans. They will. "For as in Adam all die, even so in Christ shall all be made alive,"—1 Cor. 15: 22. "And there shall be a resurrection both of the just and of the unjust, but every one in his own order," &c.

2d. "Will the same identical body which was laid in the grave, be raised up at the resurrection?"

Ans. "But some man will say, how are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat or some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body."—1 Cor. 15: 35-38.

3d. "Will the same mind which ceased to exist when the body died, will this be reunited again to this body at the resurrection?"

Ans. I find no such language as a reunion of any of the parts of man after death at the resurrection. This reunion so much harped upon is a stranger to the Bible in the sense that it is generally used by Protestants. When he puts this question in a proper shape I will answer it.

4th. "What will become of the righteous?"

Ans. They will be made immortal, and shall have eternal life.

"For this corruptible must put on incorruption, and this mortal must put on immortality; So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality," &c.—1 Cor. 15: 53, 54.

5th. "What will become of the wicked?"

Ans. "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Malachi 4: 1.

I will now propose—

1st. If man is in possession of Immortality when and how did he get it?

2d. If the man does not die how can he be resurrected?

3d. If all men are sent to heaven or hell as soon as they die, what is there a day appointed to judge man for, if they are judged at death?

A CITIZEN.

THE OUTRAGE ON THE SPANISH CONSUL.
In commenting upon disgraceful outrage on the Spanish Consul at New Orleans, the Philadelphia Evening Bulletin, uses this language:—It has heretofore been the boast of civilized nations that, even in the most sanguinary civil troubles the flag of a Consulate has been respected. Even the Mexicans, lawless as they are, respected the stars and stripes, when Poinsett unfurled them at his residence, as a safeguard for fugitives imploring his protection. In the late European revolutions no consul was molested, either by the enraged people, or by the myriads of power. In outraging an office which, by the comity of nations, is sacred, we have disgraced ourselves irretrievably. We civilized! We respectors of the rights of others! Let us, one and all, not only disavow this outrage, but severely punish the offenders, as the sole method remaining to wipe away the stain from our national character.

Suppose this outrage had occurred at Havana, what would we all, with one voice, have said? That the violence was committed on our own soil, and against the Spanish Consul, does not alter the character of the offence, though the atrocity of the act is infinitely more criminal, from being perpetrated by enlightened Americans instead of by a brutal Spanish rabble.

TRAVELING CABINET.

When Mr. Polk was President, the Whigs because he once, and once only, absented himself from the seat of government for ten days. Now, Mr. Fillmore and his cabinet are "on the go" all the time; but it is all right they should be, in the eyes of those consistent censors of public men's doings.

The New York Herald estimates that Mr. Fillmore and his Secretaries have traveled this spring and summer, in round numbers, 20,000 miles, in little trips of a few days and there. As the Boston Post remarks, "the tariff of 1846 keeps the wheels of government well greased—no cracking—nothing to do. After December next, the President and cabinet will probably be detained at Washington until March, 1853, when it is likely they will all set out on their travels together. An unlimited furlough, will be granted them by some other commander-in-chief than General Scott."—*Norristown Register.*

A man will bear the gout, and yet he won't allow a fly to tickle his nose.

CALIFORNIA.—Professor shepherd, who has recently explored this land of wonders, thus writes of it. "I have now explored California for nearly two years. I can truly say it is a land of wonders. There are fresh flowers every month in the year, and winter now wears the bloom of spring. I have found waterfalls three or four times as high as the Niagara, natural bridges of white marble far surpassing the beauty of that of Rock-bridge, Virginia; some thousand of gold bearing vines, inexhaustible quantities of iron and chrom. creslead, bismuth and quicksilver, most beautiful porcelain clay, and, in short, everything that can bless an industrious and enterprising people.

In one valley I found more than fifty springs over one hundred degrees of Fahrenheit, in another valley sixteen geysers, like the famous one in Iceland. In this famous abode of Vulcan the rocks are so hot that you can stand upon them but a short time even with thick boots on.

The silicious rocks are bleached to snowy whiteness, and brecciated and conglomerate rocks are now actually forming. The roar of geysers at times may be heard a mile or more, and the moment is one of the most intense interest as you approach them.

The Printer's Ten Commandments.

1. Thou shalt love the printer—for he is the standard bearer of the country.
2. Thou shalt subscribe to his paper—for he seeketh much to obtain the news of which you would remain ignorant.
3. Thou shalt pay him for his paper—he laboreth hard to give you the news in due season.
4. If a business man, Thou shalt advertise, that thus thy profits will not only enable thee to pay for thy paper but put money in thy purse.
5. Thou shalt not visit him regardless of his office rules—in deranging his papers.
6. Thou shalt not touch anything that would give the printer trouble, that he may not hold thee guilty.
7. Thou shalt not read manuscript in the hand of the compositor—for he will not hold thee blameless.
8. Thou shalt not see the news before it is printed, for he will give it to you in due time.
9. Thou shalt ask him few questions of things in the office, from it thou shalt learn nothing.
10. Thou shalt not at any time send abusive letters to the editor, nor cowhide him more than five times a year, nor bring the printer old rotten wood, nor bring produce that defies the devil to eat.

We understand, that Mr. John Proctor, who will be one hundred years old on the 10th day of February next, and who fought at the battles of Cowpens and Brandywine, and was one of the gallant 500 who stormed Stony Point under Mad Anthony Wayne, lodged at Elder Jameson's in this city last night. He is a resident of Boone county, Texas, and is on his way to visit his son John Proctor, Jr. who lives in Elkhart county, Indiana.

The old veteran is said to be in good health; his sight and hearing good, and his memory of the old battles in which he has been engaged is perfect. Having never needed a pension he has never applied for one till recently. We hope he will succeed in his application.—*State Sentinel.*

Mrs. Partington says that just before the last war with England, circumstances were seen around the moon nightly, shooting stars perambulated the earth, the disk of the sun was covered with black spots of ink, and comets swept the horizon with their operatic tails. Every body said it portended war, and sure enough it did come. Its costiveness was felt throughout the land, but the bravery of General Jackson expiated the American citizens, and foreign dominion soon became a bye-word.

We saw yesterday one of the greatest curiosities ever exhibited in this city. It was a negro boy about five years old, born in Shelby county, from jet black parents, and while about one half of his body was as black as the skin of his parents, the other half is as white and fair as the skin of any white person. On the white portion there are numerous small black spots, and on the black portion several white spots. Take him all in all, he is about as odd looking a specimen of humanity as we have ever seen. He belongs to Mr. Joseph H. Oliver, but such a curiosity should be in Barnum's possession. We understand he will be exhibited through the country.—*Low Courier.*

There is a fellow in California so extravagant that he kindles the fire with bank notes and skates on ice cream.

Milk, so nutritious when taken as food if injected into the veins acts as poison.